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Current Literature.

[Books marked with an asterisk (*) will be reviewed in subsequent issues.]

OLD TESTAMENT.

BOOKS.

*TERRY, M. S. *Moses and the Prophets.* New York: Eaton & Mains, 1901. Pp. 198. \$1.

GIESEBRECHT, F. *Die alttestamentliche Schätzung des Gottesnamens und ihre religionsgeschichtliche Grundlage.* Königsberg: Beyer, 1901. Pp. 144. M. 4.

*BIBLICAL AND SEMITIC STUDIES. *Critical and Historical Essays by the Members of the Semitic and Biblical Faculty of Yale University.* New York: Chas. Scribner's Sons, 1901. Pp. 330. \$2.50, *net*.

The volume contains the following treatises: (1) *The Tribes of Israel*, by Professor E. L. Curtis; (2) *The Growth of Israelitish Law*, by Professors C. F. Kent and F. K. Sanders; (3) *The Yeḡer Hara, A Study in the Jewish Doctrine of Sin*, by Professor F. C. Porter; (4) *The Significance of the Transfiguration*, by Dr. W. J. Moulton; (5) *Stephen's Speech—Its Argument and Doctrinal Relationship*, by Professor B. W. Bacon; (6) *The Mohammedan Conquest of Egypt and North Africa*, by Professor C. C. Torrey.

ARTICLES.

WARREN, W. F. *The Beginnings of Hebrew Monotheism—The Ineffable Name.* *Methodist Review* (New York), January–February, 1902, pp. 24–35.

Jah, one of the most archaic forms of Yahweh, is in reality only the West Semitic form of the East Semitic or Proto-Semitic Ea, the name applied by the Sumerians and East Semites to a god to whom they ascribed the lordship of all waters, of the earth as well, the creation and care of the human race, wisdom beyond that of all the other gods, and a character that called out all the hostility of the demons. In support of this position the author offers twelve original suggestions based on the biblical data.

KLOSTERMANN, D. *Beiträge zur Entstehungsgeschichte des Pentateuchs.* *Neue kirchliche Zeitschrift*, 1902, Heft 1, pp. 23–53.

PETERS, J. P. *The Religion of Moses.* *Journal of Biblical Literature*, Part II, 1901, pp. 101–28.

Moses was the founder of the religion of Israel in very much the same sense that Jesus Christ was the founder of Christianity, and Mohammed of Mohammedanism, Zoroaster of Zoroastrianism, and Gautama Siddhartha, the Buddha, of Buddhism. He was a unique man, towering above his time, anticipating future ages, reaching out beyond

his own. We do not ordinarily call the religion of Israel Mosaism; and yet it would perhaps be as correct to do so as it is to use the names Christianity, Mohammedanism, and the like. The reformers and thinkers of all succeeding ages in Israel refer their reforms and their interpretations of the nature and commands of God back to Moses for their justification; and the more advanced the development of the religion of Israel, the greater was the inclination to hark back to Moses as the first source and the standard for comparison, precisely as in Christianity today men hark back to Jesus as the founder. Perhaps, however, the failure to designate in common parlance the religion of Israel by the title Mosaism may be justified and explained by the fact that our actual information with regard to his work and teaching is less than in the case of any of the other great religion-founders mentioned. He lived in a more remote age and under conditions less civilized and less adapted to the exact transmission of tradition than any of the others.

Of all religion-founders Moses may probably best be compared with Jesus and Mohammed; but the differences are almost as striking as are the resemblances. Jesus left no writings of any description, no code of law, no form of theology; but he impressed himself upon a band of disciples, who later endeavored to record both his sayings and his life for the benefit of posterity. Moses had no such disciples, and the actual tradition of his life and teaching which has come down to us is from a much later period, and is strongly mixed with legendary and traditional elements; it is connected also with a great mass of legislation which is clearly of a later growth, however much it may be founded upon his teachings. His work was to impress himself upon a people; to make of a number of tribes a nation united by the bond of religion. In this national aspect of his work he resembles Mohammed. Like the latter, he established cohesion among independent tribes by means of a religious bond. Like him also he gave to his people, if not a theoretical, at least a practical, monotheism; and like him he raised the religion of his compatriots to an ethical level, or introduced into it ethical elements previously wanting. It is universally recognized that with Moses begins the ethical content of the religion of Israel, and that it is impossible to understand the later religious development without accounting in some way for the ethical element which was introduced into it at the time of Moses. To him we must ascribe a rôle of very great importance, and an ethical conception in advance of his surroundings.

HOWERTH, HENRY H. Some Unconventional Views of the Bible. II: The Chronology and Order of Events in Esdras A, Compared with and Preferred to Those in the Canonical Ezra. *Proceedings of the Society of Biblical Archaeology*, Vol. XXIII, Part 7, 1901, pp. 305-30.

The "unconventional view" which the writer supports is that the Greek Ezra preserves, not only an earlier, but also a more authentic, text than does the canonical Hebrew Ezra. The latter book in its present form represents an edition sophisticated and altered in order to meet the prejudices and the historical standpoint of the Jewish doctors at Jamnia. The Greek Ezra not only preserves the Septuagint text of the book, but also gives the book in its original form. On the basis of this better authority, the history of the rebuilding of the temple, the coming of Ezra and Nehemiah, and the time of the prophesying of Haggai and Zechariah must be rewritten. Haggai and Zechariah will be dated about 420 B. C., and the temple be found to have been completed 413. Ezra came 397 B. C.; Nehemiah, 384 B. C.

MOFFATT, R. M. The Servant of the Lord. *Expository Times*, January, 1902, pp. 174-8.

DAY, EDWARD AND CHAPIN, WALTER H. Is the Book of Amos Post-Exilic? *American Journal of Semitic Languages and Literatures*, January, 1902, pp. 65-93.

Contrary to most modern scholars, the writers of this paper regard the book of Amos as substantially a unity, there being only a few editorial notes and glosses. The portions that are customarily regarded as not a part of the original prophecy are rejected mainly on the ground of their post-exilic tone. But they hold that the book, when read candidly as it now stands, reveals also the general post-exilic tone of the passages of the supposedly original parts of Amos, and their correspondence with acknowledged post-exilic insertions. Amos is, like Jonah, a late prophetic book, written with a motive that is easily discernible in its main outlines. After the return from the exile, partial as that return was, there was for a long time a disposition on the part of the reformers in Jerusalem to look upon north Israel, or Ephraim, with disfavor, because of the state of affairs there, in both civics and religion. The Assyrian captivity, or dispersion, had been but partial. Against north Israel, then, this post-exilic writer thundered, albeit not by any means to the neglect of Judah and neighboring peoples, but he did, for reasons known only to himself, put his words in the mouth of one whom he supposed to have lived in the days of Jeroboam II.

ARNOLD, W. R. The Composition of Nahum 1-2:3. *Zeitschrift für die alttestamentliche Wissenschaft*, Heft 2, 1901, pp. 225-65.

The greater portion of the text of Nahum, chap. 1, is the work of a late redactor. He was making a copy of the prophet, and as an introduction to the book he attempted to prefix a poem, quoting it from memory. However, he had forgotten, not only parts of the poem, but also the original order of what he retained; and even the fact that the poem was alphabetical slipped his mind. Having written part of the poem, he was unable to finish it; so he began to copy the text of the prophet, into which he occasionally inserted phrases or clauses of the poem as they occurred to him. This sort of work he concluded with 2:3.

KELLY, FRED T. The Strophic Structure of Habakkuk. *American Journal of Semitic Languages and Literatures*, January, 1902, pp. 94-119.

TAYLOR, R. BRUCE. Prophetic Ecstasy. *Expository Times*, January, 1902, pp. 150-56.

KAHLE, P. Beiträge zur Geschichte der hebräischen Punktation. *Zeitschrift für die alttestamentliche Wissenschaft*, Heft 2, 1901, pp. 273-317.

COBB, W. H. Primary Hebrew Rhythm. *Journal of Biblical Literature*, Part II, 1901, pp. 158-74.

NEW TESTAMENT.

BOOKS.

BURKITT, F. C. St. Ephraim's Quotations from the Gospels. [Texts and Studies, Vol. VII, No. 2.] Cambridge: University Press, 1901. Pp. 91. 3s.

- DAVIES, D. C. The Atonement and Intercession of Christ. New York: Imported by Chas. Scribner's Sons, 1901. Pp. 237. \$1.25, *net*.
- STOKOE, T. H. Manual of the Four Gospels. Part I, The Gospel Narrative, Part II, The Gospel Teaching. Oxford: Clarendon Press, 1901. Pp. 200, 175. 2s. each.
- HORTON, R. F. The Pastoral Epistles. [Century Bible series.] London: Jack, 1901. Pp. 196. 2s.
- ZAHN, THEODOR. Grundriss der Geschichte des neutestamentlichen Kanons. Eine Ergänzung zu der Einleitung in das Neue Testament. Leipzig: Deichert, 1901. Pp. 84. M. 2.80.
- *KENYON, F. G. Handbook to the Textual Criticism of the New Testament. New York: The Macmillan Co., 1901. Pp. 321. \$3.25, *net*.
- BUSS, SEPTIMUS. Roman Law and History in the New Testament. London: Rivingtons, 1901. Pp. 480. 6s, *net*.

ARTICLES.

- CONYBEARE, F. C. The Eusebian Form of the Text of Matthew 28:19. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 4, 1901, pp. 275-88.

The writer adduces evidence from Eusebius and from Justin Martyr to support a briefer wording of the great commission in Matt. 28:19, from which were omitted the injunction to baptize and the trinitarian formula, thus: "Go ye and make disciples of all the peoples [in my name?], and teach ye them everything which I have commanded you." The earliest writer who cites Matt. 28:19 in a form approximating to the text established in the manuscripts of the gospels is the Gnostic Theodotus, whose literary activity cannot be precisely dated, but must have been as early as 160 A. D. Mr. Conybeare therefore raises four questions: (1) Is the Eusebian and Justin reading of Matt. 28:19 original? (2) If so, was not the *textus receptus* created about 130-40 A. D.? (3) Was it not due to a reaction on the text of Matthew of liturgical and especially of baptismal usage? (4) Did it not arise, like the text of the three witnesses, in the African Old Latin texts first of all, thence creep into the Greek texts at Rome, and finally establish itself in the East during the Nicene epoch, in time to figure in all surviving codices?

- BERNARD, J. H. The Baptismal Formula. *Expositor*, January, 1902, pp. 43-52.

This is a discussion of the much-mooted passage, Matt. 28:19, which the writer sums up as follows: The words "baptizing them into the name of the Father and of the Son and of the Holy Ghost" do not necessarily enjoin the use of a formula for recital. They set forth the purpose and effect of Christian baptism, whereby converts were baptized into the Trinity, *i. e.*, taken into close covenant relation with God, revealed in Christ as "three in one." It was inevitable that the words should come in time to be used as a formula expressive of the intention of the church in administering baptism; but there is no evidence that they were so used when Luke wrote the Acts. On the other hand, Luke's phrases "baptized in the name of the Lord Jesus," and the like, are in no way inconsistent with his knowledge of the words in

Matt. 28:19. This latter statement is based on the supposition that the phrases spoken of do not indicate the formula used in baptizing, but only that such persons were baptized as acknowledged Jesus to be the Lord and Christ.

STEINMETZ, RUDOLF. Zusammenhang von Taufe und Wiedergeburt. *Neue kirchliche Zeitschrift*, Heft 1, 1902, pp. 65-80.

BOWMAN, JOHN C. The Teaching of Jesus. *Reformed Church Review*, January, 1902, pp. 89-99.

GARVIE, ALFRED E. Studies in the Inner Life of Jesus. 1. Introductory. *Expositor*, January, 1902, pp. 34-42.

MILLIGAN, G. The Messianic Consciousness of Jesus. *Expositor*, January, 1902, pp. 72-80.

PATON, W. R. Die Kreuzigung Jesu. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 4, 1901, pp. 339-41.

The crucifixion of Jesus with kingly honors was not a mere jest of the rude soldiery, but was decreed in the judgment and condemnation of Jesus. The circumstances of his crucifixion present so many similarities to the rite of Sacaea (a sort of Bacchic rite of Asia Minor) that it certainly had some such significance — at least to the soldiers who carried out the execution. The soldiers were probably native Syrians who had entered the service of the procurator at the time of the deposition of Archelaus.

HOLTZMANN, O. Der Messiasglaube Jesu. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 4, 1901, pp. 265-74.

KLEIN, H. M. J. The Teaching of Jesus Concerning Reward. *Reformed Church Review*, January, 1902, pp. 33-46.

Jesus used the term "reward," but put into it an entirely new meaning. He changed it from the original wage idea to one far above it, substituting for the contract idea the Father's gracious bestowal of his own life of love to his children on the simple condition of their willingness to live that life. (1) All the blessings of God to man are gifts, not earnings. (2) The *modus recipiendi* by which those gifts become ours is righteousness as seated in the heart. (3) The content of the reward or gift is the kingdom in its twofold sense of God-like character and blessed fellowship with God and the God-like here and hereafter.

KLEIN, G. Miscellen: (1) Predigt des Johannes; (2) Hillel; (3) Hosanna in der Höhe; (4) "Kinder" oder "Werke," Matt. 11:19; Luke 7:35. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 4, 1901, pp. 343-7.

WARFIELD, B. B. The Speeches in Acts. *Bible Student*, January, 1902, pp. 1-7.

To attribute the speeches in the book of Acts to the author as "free compositions" is difficult, because they are not such as he could have composed. They do bear, to be sure, such traces of the author's hand as inevitably accompanies their adjustment to his use; they owe no doubt much of their condensation, for example, to him. But their prime characteristic is not this; it is rather their redolence of the personalities to which they are attributed in the narrative. They are true general

reports of what their reputed authors actually said. However the accounts of the speeches may have been preserved, they are recorded substantially as they were delivered—some of the addresses were probably taken down in short-hand at the time they were spoken, for example, Paul's speech before Felix and that before Festus and Agrippa. When we remember what the apostles and prophets were to the early church, it does not seem impossible that many of their speeches were taken down from their lips in short-hand.

And as for the other speeches which were not so recorded, we must consider that those were days of prodigious and prodigiously cultivated memories. The teaching of the rabbis was oral. Many hearers of the early apostolic proclamation had been trained in this school of quick and retentive memory; so that they were capable of receiving and retaining a speech on its delivery, to be afterward delivered up again on demand. Nor were these speeches listened to languidly. There is not merely the enthusiasm begotten by the fresh proclamation of the glad tidings to be reckoned with, but the authority claimed by the speakers. At such times even an indifferent memory exhibits unwonted power; a well-trained memory might be trusted to give a good report of itself. As Mr. Headlam well says: "The speeches of the leading apostles would impress themselves on the growing community and would be remembered, as the words of the Lord were remembered."

BARTLETT, J. VERNON. The Twofold Use of Jerusalem in the Lucan Writings. *Expository Times*, January, 1902, pp. 157, 158.

CORSSEN, P. Die Töchter des Philippus. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 4, 1901, pp. 289-99.

DEISSMANN, A. Anathema. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 4, 1901, p. 342.

Attention is here called to the pagan use of the term *ἀνάθεμα* in a votive tablet from Megara dating from the first or second century A. D., to express an imprecation. This New Testament term is therefore no longer to be regarded as peculiarly biblical or ecclesiastical, but as belonging to the common dialect of the empire.

RELATED SUBJECTS.

BOOKS.

*LOWRIE, WALTER. Monuments of the Early Church. New York: The Macmillan Co., 1901. Pp. 432. \$1.75, *net*.

*FAIRWEATHER, WILLIAM. Origen and Greek Patristic Theology. New York: Charles Scribner's Sons, 1901. Pp. 261. \$1.25.

FISKE, JOHN. Life Everlasting. Boston: Houghton, Mifflin & Co., 1901. Pp. 87. \$1, *net*.

CARUS, PAUL. The Crown of Thorns. A Story of the Time of Christ. Chicago: Open Court Publishing Co., 1901. Pp. 74.

ROYCE, J. The World and the Individual. Gifford Lectures, Second Series: Nature, Man, and the Moral Order. New York: The Macmillan Co., 1901. Pp. 480. \$2.25.

ARTICLES.

RAMSAY, W. M. The Jews in the Græco-Asiatic Cities. *Expositor*, January, 1902, pp. 19-33.

BENNETT, W. H. The New Testament and Jewish Literature. *Expositor*, January, 1902, pp. 52-65.

GAUTIER, LUCIEN. Am Toten Meere und im Lande Moab. *Zeitschrift des Deutschen Palästina-Vereins*, 1901, Hefte 2 und 3, pp. 113-26.

CRAMER, J. A. Die Logosstellen in Justins Apologien kritisch untersucht. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 4, 1901, pp. 300-338.

OFFORD, J. AND HIGHTON, E. G. The *De Duabus Viis*: A New Latin Version of the First Six Chapters of the *Didache*. *Proceedings of the Society of Biblical Archæology*, 1901, pp. 132-7.

The *Didache*, or *Teaching of the Twelve Apostles*, a most valuable second-century (ca. 150 A. D., Harnack, Krüger, *et al.*) writing, being of the nature of a guide to Christian practice and church life, has been preserved to us in the Jerusalem Codex of 1056 A. D. This Greek text was first printed in 1883, in the edition of Bryennios, and aroused the greatest interest. The work consists of sixteen chapters. The first portion (chaps. 1-6) contains, under the figure of the Two Ways—that of life and that of death—the ethical instruction given the catechumen before he was baptized into the church. The remainder of the work contains instruction for those who have received baptism concerning baptism, fasting, and the eucharist (chaps. 7-10), and the offices of the church—apostles, teachers, bishops, and deacons—(chaps. 11-16). In 1895 an Arabic version of chaps. 1-6 was discovered (see Iselin and Heusler, "Eine bisher unbekannte Version des ersten Teiles der 'Apostellehre,'" *Texte u. Unters.*, XIII, 1). Now a Latin version of these same chapters, bearing the title *De Doctrina Apostolorum*, has come to light, and has been published by Schlecht, *Doctrina XII Apostolorum; una cum antiqua versione latina prioris partis de Duabus Viis* (Fribourg, 1900). It is of great value for the study of this portion of the *Didache*. In the article of Messrs. Offord and Highton here cited, some of the variant readings of this Latin version are discussed. They say: "It would seem that codices containing the portion only of the *Teaching of the Apostles* were at some period current; also that whenever quotations from the 'Two Ways' are found in patristic writers, if the author does not allude to or quote from the subsequent matter of the *Didache*, we can never be certain that at his epoch more than the 'Two Ways' part of the *Didache* was current; and even should he speak of a work entitled *De Doctrina Apostolorum*, his evidence as to its existence in his time in its *complete* form, as in the Bryennios manuscript, is considerably minimized."